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JPRS: 3192

22 April 1960

TRANSLATIONS OF CHINESE COMMUNIST ARTICLES ON RELIGION

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## FOREWORD

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JPRS: 3192

CSO: 3596-D

TRANSLATIONS OF CHINESE COMMUNIST ARTICLES ON RELIGION  
T'ien-feng, Nos 21 and 23, 1959, Shanghai

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## 1. Two Thoughts, Two Results

No. 21, 9 November

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The "Three-Self Dairy" operated by Christian pastors in Lan-chou for the past two years, with Party and government guidance and support, and the efforts of our fellow-workers, has steadily expanded. As of now, the Three-Self Dairy has 12 cows and over 30 milch goats. Although formerly lacking in experience it has worked out some fairly mature experience as in the matter of feed-control, maintenance of health, management and so on.

However, due to outward conditions being hard and our subjective ability not being well developed, the status of production is not steady. For example, the dairy plot is small, buildings are very few, milch-cows have no place to exercise, fodder is insufficient, and milch-cows are often sick. Due to all this, milk output has greatly diminished. Facing such difficulties, our fellowworkers have lost heart. Even responsible workers in the dairy said they could not carry on.

Just at this time, the Party Eighth Assembly issued its call to oppose rightists, arouse fervor, and further open a sweeping movement for austerity. After several days of study and talking things over, the workers were stirred to new zeal for production and searched out rightist conservatism among the workers and those with little enthusiasm. There were indeed objective difficulties, but by subjective effort these could be overcome. Thereupon everyone expressed determination, made promises, and wrote out goals and measures to be adopted. From impotence they turned to thinking of all sorts of devices; they improved management, and took strong hold of ideological and feeding work. Every morning they held a brief conference, and took an over-all survey of how different sections were getting along. Duties were arranged daily, and the former habit of doing odd jobs without mutual help was eliminated. In this way efficiency was substantially raised. Everyone hunted far and wide for feed that was good for producing milk--bran, oil-cakes, bean shells, flour-water, lucerne, greens and the like. These things used to be unobtainable during the big expansion of raising domestic animals and poultry; but with widespread efforts, such feed was finally secured. At the same time, the employees each day found ways to increase exercise for milch-cows, and combed and brushed them (to increase circulation), also improving health conditions in general. In these ways there came a remarkable change in Three-Self Dairy production.

Before studying the Eighth Assembly decisions, the Three-Self Dairy production was only 110 chin a month, and sometimes fell below 100. But through study, and after rightist thoughts had been hunted out and revolutionary fervor aroused, in less than two months, in a trice, they

got notable results. The original quota of 260 bottles a day, by 20 September, as compared with a previous 200, really resulted in rising to 284 bottles by 11 September; reaching the goal 9 days ahead of time, and exceeding it as well, and with a momentum for more increased output. This state of affairs much encouraged the confidence of all the employees. They all agreed; If we just listen to the Party, apply the spirit of the main line, work hard, honest and smart, think of all devices, improve conditions of feeding, quicken the animals' appetite, push them to exercise, better cooperation among the workers, firmly have politics take the lead, fulfill the mass line, and resolutely overcome obstacles, we can get bigger success in the austerity movement.

On 21 September, the city religious affairs bureau, composed of city religious circles held a spot conference at the Three-Self Dairy on productive labor. At the meeting, the dairy made a comprehensive report on production, and there was exchange of work experiences. At the meeting, the Three-Self Dairy was praised, and the manager, Li Ming-yao, received a material reward.

This bit of experience from work at the Three-Self Dairy impressively teaches us, and helps us to see from practical affairs once more the correctness and greatness of the Party main line of building socialism.

## 2. Study

No 21, 9 November

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We Christians taking part in study in the Hsin-ch'eng Ward of Shanghai have just begun to study Chairman Liu Shao-ch'i's "Victory of Marx-Leninism in China," and Premier Chou En-lai's "Great Decade." At first the whole group of sisters had no idea how to succeed with this stage of the study, but after explanation and opening up by the leader, we began to get some glimmering of the real quality of spirit in these two documents; and when going over them later, found them truly full of interest. After free discussion in the cell, I solved still more many questions which I had only half understood; and thus better appreciated the importance of study.

Let us look at some examples. In the past I had not understood too well the expression "intelligent" in the phrase "Chairman Mao's intelligent guidance." I supposed that this was merely used to express respect and admiration towards Chairman Mao. But after study I suddenly became aware that it emphasizes the correctness and greatness of the guidance of the Communist Party and of Chairman Mao. Looking back over the great accomplishments of several decades of China's revolution, how it proceeded from a democratic to a socialist revolution, the building of socialism is really the result of correct guidance of the Party and Chairman Mao using the revolutionary principles of Marx-Leninism conjoined with the actual state of affairs in China. In retrospect, the Party's aims and policies suggested in each historical period have been correct and the execution of well-planned and orderly programs reflects intelligent leadership.

Looking back over my own past few years, I was always very much confused at the time over the policies suggested by the Party. For example, at the time of land reform, I indeed felt that causing poor peasants, oppressed for thousands of years, to have an upturn, and acquire some land, was a good act on the part of the Communist Party. But why organize the peasants to attack the landlords so fiercely? Won't this become excessive? I had some misgivings. Now after study I at last understand that the Communist Party did confiscate the land and give it as a "gift" to the peasants; but awoke them to understand the meaning of overthrowing feudal landowners, and they themselves organized struggles against the landlords and divided up the land. Thus they were able to maintain the revolution to the end. This is the great success of the mass line led by the Communist Party.

Under Communist Party leadership, why does one movement follow after another? Why do we ceaselessly hold meetings and study? Some say that Communist Party leadership is good, only there are too many meetings. I

feel that this way of talking is not right; each movement has its raison d'etre, and without meetings how can we understand these? After study, even more clearly I saw that this is a ceaseless revolutionary doctrine, that revolution thus ceaselessly advances forward; and only as we ceaselessly raise our comprehension, can we follow the development of the situation.

In 1958, the Party proposed the main line of building socialism and a package of aims of "walking on two legs." In this document they tell us clearly that the reason for enunciating this line and this aim lies in an important doctrine, namely in order to mobilize active elements everywhere so that all the masses may get into the building of socialism. This point enlightened me. I always used to think I was a home woman, and not too young at that; and even if I had a mind for building socialism, there was no arena for employing my talents. But in fact this was not so; I have now undertaken the work of reading newspapers in lanes and alleys, and have organized the women there to serve production and to keep house well so that their men can produce without worry. I feel that anyone, if just willing, can do something for socialism.

After studying in 1956 about wiping out counter-revolutionaries, my thoughts changed somewhat. I took up regular study, but regretted that in the past, because of self-depreciation, and because of studying along with Christian pastors, I always felt my knowledge too childish, and my theory level low. I would say very little in the cell, and was not alert enough, so my growth in ideology was definitely limited. Now I am deeply conscious that the huge wheel of the age is advancing at high speed. We must indeed press forward, and in regard to every new event and object know not only the fact but also the why of its existence. I must rectify my attitude in study, never again resting comfortably in the middle reaches; but arouse fervor and strive for the upper reaches.

Moreover, I see that the opportunity for study is extremely valuable. Study is boundless, I can get something every time I study. To study much means to understand much; the more I understand the more my mind becomes enlightened, and my feelings at ease. Hereafter we will be living in a happy socialist society; yet there are a few who because of not understanding the growth of the new society, cannot take it all in, and feel gloomy. I myself have felt such experiences; but after study and the raising of my ideological awareness, I have felt a real joy in living, my spirits are happy, and my body is in better health. Therefore I feel that study is not a burden but a privilege. We must study well in order to be good citizens, to be genuine Christians who love both country and church.

### 3. Hupei Christians Hold Congress

No 23, 7 December  
Pages 22-23

The Hupei Christian Three-Self patriotic movement congress under Party and government guidance and support was held in Wu-ch'ang from 28 October to 13 November. It was attended by 84 delegates of church workers and believers from all the hsien in the province.

During the conference, all delegates studied for two weeks the main line and socialist education, and honestly studied documents of the Party Eight Assembly, and discussed thoroughly the Party Main line of building socialism, the big leap forward in the national economy, the commune movement, the iron and steel drive and similar questions. All used the formula of contrasting with what was in memory the marshalling of facts, proclaiming of doctrine, made analysis of China's present economic situation; and by the iron facts of personal experience fully refuted attacks, slanders against the main line, vilification of the big leap forward and of communes. By means of study, the thoughts of all were raised, there was basic discrimination between right and wrong, unifying of knowledge, rudimentary marking out of the two paths, the two lines and the two types of thinking. All promised that henceforth they would more firmly listen to the words of Chairman Mao, and along with the nation's people, under Party guidance walk the socialist path.

During the conference, the delegates visited the exhibit of 10 years' accomplishments in Hupei and the Wu-Han Iron Works, one of China's three iron and steel bases. All gained a better conception and felt boundless delight and encouragement over the brilliant accomplishments of Hupei and the whole nation, under correct guidance from the Party central committee and from Chairman Mao, on the agricultural and industrial production fronts. The big advance in China's national economy since last year under the bright light of the Party main line of building socialism bolstered our confidence.

Pastor Ch'en Chien-hsun, on behalf of the organizing committee, made a report on several years' work in the Hupei Three-Self patriotic movement, summarized the work of the past few years, and described the future tasks. He urged all to get more deeply into pushing anti-imperialist and patriotic work, resolutely and completely cutting all ties with imperialism, thoroughly doing away with the imperialist system of missions and sweeping out all imperialist influence, manifesting a church truly nourished, controlled, and propagated by Chinese believers themselves; and to better mobilize and lead believers to respond actively to Party appeals, to enter into the present anti-rightist fervor-arousing austerity movement, and to improve study at each one's production or work post by



thoroughly reconstructing thoughts, re-making viewpoints, and giving all resources for building socialism in the fatherland. When speaking in cell or full assembly discussions, all attested to results gained by the movement in the past few years under Party leadership, and unanimously and firmly promised they would still better complete this glorious and difficult task of anti-imperialist patriotism, and double their efforts to this end.

The conference adopted a patriotic covenant and a telegram of greeting to Chairman Mao, adopted resolutions and a brief charter and before adjourning elected a committee of 29 headed by Ch'en Chien-hsun, thus forming the "Kueh Christian Three-Self Patriotic Movement Committee."

#### 4. Heilungkian Three-Self Plenary Conference

No 23, 7 December

Pages 22-23

The Heilungkian Christian Three-Self patriotic movement committee held its second plenary conference in Harbin, 16 October to 6 November, with 31 members and 16 observers present.

The Communist Party Heilungkian committee, and total war section deputy chief Yang Tzu-jung and other officials came by invitation and addressed the conference on studying the Party Eighth Assembly documents and reported on the decisions reached at the twelfth meeting of the Party Heilungkian committee. They gave specific directives concerning the studying and reforming of pastors and believers. The role they are to play in building socialism and further carrying out the Three-Self patriotic movement and other matters was outlined.

During the meeting, those attending also heard a report from the committee chairman Sun Yao-tung representing the executive committee, on the status of the Three-Self movement during the past year in Heilungkian, and its future tasks, and they carried on frank discussions. Those attending studied the Party Eighth Assembly and the documents of the Heilungkian committee's 12th meeting. They visited an automobile machine shop, farm and factory activities of the province, education, culture and health and trade exhibits, and the Esin-fa commune. As a result their thought and understanding were greatly raised. They gained a better knowledge of the main line, the big leap forward, communes, communal diners, the iron and steel drive, the supply of markets, and so on. They appreciated how, under the intelligent guidance of the Party and of Chairman Mao, and under the bright light of arousing fervor, striving for the upper reaches, and "much, quick, good, cheap" building of socialism as the main line, socialism in our land has won an unprecedented victory. We now stand in the situation of keeping up an over-all big leap forward, and our people will gain yet more brilliant achievements.

Those attending agreed: Along with the rapidly developing situation, the Heilungkian Christian Three-Self patriotic movement has also gained commensurate results.

At present, the practical tasks of Christians throughout the province are:

Struggle against all evil tendencies controverting the main line of building socialism, for this is a struggle between the two paths of socialism and capitalism. We must diligently support Party leadership, walk the socialist path, and actively take part in practical efforts to

defend the Party main line.

Improve education in patriotism and socialism and study current events and policies. Study of the spirit of the decisions of the Party Eighth Assembly must be done often, deeply and thoroughly. By means of study and social activities and discipline through labor, mistaken views and reform of the bourgeois viewpoint must be overcome. This is the urgent duty of each pastor and his responsible associates.

Improve the concept of patriotism and obey the laws, observe all national policies and decrees; and provided there is no harm to the welfare of socialism, perform religious activities, battle against all bad persons and things that harm the nation and socialism, fully root out all evil and reactionary elements lurking within the churches, and wipe out unlawful activities.

Thoroughly carry on the Three-Self patriotic movement, improve the study of self-propagation, and clear away the remnants of imperialism.

Finally, the conference called on all pastors and believers in this province, under Party guidance, to arouse yet more fervor and to give their strength for active participation in building socialism.

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